The Advent Review and Sabbath Herald

The Advent Review and Sabbath Herald is published weekly, by The Seventh-Day Adventist Publishing Association, Battle Creek, Michigan.

The same is true of much of the historical part of the revolutionary war. The English Government hired an army of Germans, for which they stipulated to pay a given price per head. They were as much bought with King George's money, as Abraham's servants were bought with his money, but they were not chattel slaves. But in the case of Abraham, the subject wears a different aspect, as he is clearly presented as a representative man, an example to be followed, and the friend of God. If it could be clearly proved that such a man was a slaveholder, it might have the appearance of an endorsement of slavery. Now what are the facts? They are as follows:—He had sheep and oxen, and he had men-servants, and maid-servants, and their wives and maids.

And o'er the furnace watcheth One,

And flesh and spirit both may fail,

And joy is won.

Then welcome be its fiery cross,

A crown of immortality

A grateful life.

And joy is won.

A crown of immortality

And escape in the absence of their master. There were no doubts as to where they were located. The latter would most naturally be left as a home guard in the absence of the king and the principal army. Had any of them been chattel slaves, it would not prove that, or any other slavery to be morally right, since the transactions lack the endorsement of heaven. The transactions are recorded as facts transpiring in the life of Jacob, but there is no endorsement of the character or conduct of Laban, and his conduct cannot be plead as an example of how to be loved, or as a justification of any system or practice. The same is true of much of the historical part of the Bible.

The Bible no refuge for Slavery.

(Continued.)

II. The example of Abraham, and other patriarchs, is the next resort of slaveholders to obtain a sanction of American slavery.

In discussing this claim of the advocates of slavery, I shall confine myself principally to Abraham, as his case will prove decisive for or against slavery. As to the conduct of Laban, in selling his daughters to Jacob, and in giving them Zilpah and Bilhah to be their handmaids, an effort is necessary to prove that there was nothing analogous to American slavery involved in the transactions. If it were clearly slavery itself, it would not prove that, or any other slavery to be morally right, since the transactions lack the endorsement of heaven. The transactions are recorded as facts transpiring in the life of Jacob, but there is no endorsement of the character or conduct of Laban, and his conduct cannot be plead as an example of how to be loved, or as a justification of any system or practice. The same is true of much of the historical part of the Bible.

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2. Abraham said to God, "To me thou hast given no seed: and I, one born in my house is mine heir." Gen., xx, 6. This was before the birth of Ishmael.

3. Once more, Abraham's oldest servant ruled over all that he had, and was charged with the important business of negotiating with his distant kindred for a wife for his son Isaac. The business was committed to him under the solemnities of an oath. Gen. xxiv, 1-5.

4. Was he a slave? Have southern planters slaves that are born in their house, and are taught by the care of all their estates at home, but who can be sold or sent off at the death of the master, as a thing of merchandise, with a train of ten horses, and with jewels of silver and jewels of gold, and raiment, and other precious things? Gen. xxiv, 10, 55. It is perfectly ridiculous to suppose that persons who were treated with such responsibilities, bore any analogy to southern slaves.

5. It is believed the record has now been purged from every vestige of Abrahamic slavery, and it remains to look after that slave to have been established by Moses, the great law-giver under God.

III. The Jewish polity as established by Moses, under God, is the final resort of slaveholders to find an explanation of American slavery within the limits of the laws of the Old Testament. There is amongst those provisions which some suppose involve the principle of chattel slavery, it may be well to state a few general leading principles, which will be necessary to keep in view during the entire investigation, as having a bearing upon the whole subject, and upon the general subject, and the assistance they will render in coming at a right interpretation of the several texts to be examined.

1. The system introduced by Moses, whatever it was in itself, can now be given the utmost improvement on all former times and circumstances. If there are what may be designated as civil evils in the light of the gospel, and which the gospel corrects, they were not introduced by Moses, but are the reliance of a more barbarous state of things, which his system did not entirely blot out in its great work of reformation, though it curtailed and mitigated every evil. If any such supposed evil is found, it will be seen, not to have been introduced as a new thing, but to be there by way of a modification of some previously existing evil, the severity of which is lessened by legislative restraints and protections.

2. The above remark is peculiarly true and forcible in relation to servitude, as tolerated, limited, and modified by legislative restraints and protections. It does not refer to any vestige of Abrahamic slavery, and it remains to be proved, that no justification can be found in the fact that servants were bought with money, and yet no title was given or obtained to it, but only a limited possession. That possession might be for one, five, or ten years more, as the case was different from the Jubilee. If according to the legislative restraints of the United States, then men could be bought for money, without obtaining the right of property in them, men could be bought for money without acquiring the right of property in them. If land could be bought for money without subjecting it to all the incidents and liabilities of land bought for money under the laws of the United States, then men could be bought for money, without subjecting them to all the incidents and liabilities of men bought for money under the laws of the slave States of this country.

3. These remarks, if true, and they most certainly are, must of themselves settle the entire argument, and demonstrate, that no justification can be found in Jewish servitude for American slavery. I might with entire safety, and without making a single proposal not to do so, but only ask the reader to keep in view, to carry along through the investigation, for the sake of the light they will shed on the general subject, and the assistance they will render in coming at a right interpretation of the several texts to be examined.

The way is now prepared for an examination of those parts of the Mosaic code which some suppose involve the principles, and justify the practice of American slavery.

2. The method to be pursued is, first, to examine each text by itself, and then inquire into the general bearings of the whole system upon the subject of slavery.

It will not be necessary to examine every text in the whole of the Old Testament concerning masters and servants, without an examination of the following classes of texts as are regarded as the strongest proofs of the existence of slavery.

The first allusion to servitude in the Jewish economy is as follows: "And the Lord said unto Moses and Aaron, The Lord God of the Hebrews spake, saying, I have seen the affliction of my people which is in Egypt, and have heard their cry because of their taskmasters; and I am come down to rescue them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a broad, unto a land flowing with milk and honey. Now the Lord of hosts will be for a sanctuary, and will be for a holy place. Ye shall no stranger eat thereof: But every man's servant shall eat thereof." Ex. xii, 43-45.

This text was not designed to create or justify slavery. If slavery can be made to appear that can be made of it, is that it takes for granted that there will be servants bought with money, and hired servants, without instituting, providing for, or sanctioning either system of service. It does not refer to servitude as a thing to be established by the new system, but as a thing already existing, without bestowing upon it, either sanction or censure.

It does not necessarily imply the existence of slavery. The only proof that slavery existed, is found in the fact that servants were bought with money. It will not be pretended that hired servants were slaves; we have therefore only to settle the case of servants bought with money.

The assumption that servants bought with money were chattel slaves is founded upon the supposition that the language of the Jewish law can be interpreted by our usages. Their language is to be interpreted by our usages. If a man agrees to serve another for a term of years, as the sale was distant from the Jubilee, it does not refer to either system of service. It does not refer to either system of service. It does not refer to any vestige of Abrahamic slavery.

The land was sold and bought for money, and yet no title was given or obtained to it, but only a limited possession. That possession might be for one, five, or ten years more, as the case was different from the Jubilee. If according to the legislative restraints of the United States, then men could be bought for money, without obtaining the right of property in them, men could be bought for money without acquiring the right of property in them. If land could be bought for money without subjecting it to all the incidents and liabilities of land bought for money under the laws of the United States, then men could be bought for money, without subjecting them to all the incidents and liabilities of men bought for money under the laws of the slave States of this country.

The conclusion is perfectly clear that the simple fact that servants are said to have been bought with money, does not prove that they were chattel slaves.

Signs of the Last Days.

The progress and the prevalence of even the grossest forms of wickedness, in different places, and among diverse classes, are facts frightful to observe and more frightful to ponder. Every newspaper is laden with instances of dishonesty, intemperance, violence, murder—they do not meet us as exceptional instances; they make the staple of the news of the day; they load and darken the columns of journals; till they have shaped yours, and taken up the morning paper, is afraid to have it read in the family, and lays it down with a sense of heart-sickness, a saddening impression, which lands were not, and could not be permanently alienated by such sale and purchase. They might be redeemed at any time, and if redeemed, they must be given to the Jews, according to the number of years before the Jubilee, when lands were sold and bought, as the following text shows: "And if that soil shall go unto thy neighbor, or buy it of thy neighbor's hand, ye shall not oppress one another: According to the number of years after the Jubilee thou shalt buy of thy neighbor, and according unto the number of years the fruits he shall sell unto thee: But in the year of the Jubilee he shall return to his own estate. Lev. xxv, 14, 17.

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The law of Moses nowhere says slavery, "servant bought with thy money," cannot be trusted, not only with the care of all their possessions, but to have the important business of negotiating with his distant kindred for a wife for his son Isaac. The business was committed to him under the solemnities of an oath. Gen. xxiv, 1-5.

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friends, a horrible insufficiency, the most flagrant and
manifest violations of faith,—all seem as common as the
blosoming of trees, and are coming to be spoken of as
familiarly and frequently, and with nearly as little
serious concern, as are the most ordinary and
trivial facts.

"No one, we think, can fail to see that this
documentive outline of the case is at all overstated; that any slightest
exaggeration of the truth is intended or allowed. The
passing around them, and who contrast this present
domestic infidelities are so common as hardly to ex-
only to the cross of Christ as the anchor of the soul,
hold of a plank as it floated by you, and felt that, as
lently and reverently, as men do when they expect
press, and now forgotten, beneath the impression of that which
indelibly as to be remembered and recounted for years.
ness begins to prevail throughout many circles. A
weeks, on a sick-bed. He was visited by a young
littie—a young man who strove to lead the sinking sail-
strike your reason and your conscience must, with
the blossoming of trees, and are coming to be spoken
by God to worketh in you to will and to do of his good pleasure.
seventy years. That was not Arouden, but it looks almost as in comparison with
itself, true to see that excesses of crime are vastly more common now than then, and that what
them then had elicited a constancy so deeply and
impeccable, that God himself is gratified to stand in the attitude of infinit-
ite benevolence, and show his creatures that he delights
in the gospel plan to learn from it what God has

We think only of your impulses
or-lad to the cross of Chr i st as the anch or o f the soul, to
or you surely perish. It
rally love to come near to him and pray for his gra-
duty as you now are, have been thrown down by it

A suer was wrecked some time in the last century
him for his holy

A want of any attempt on your part to overcome yourself. Your worst
is what you

To will is present with me, but how to perform

in earnest, but really the more so, because he works

But there are ample promises to those who are truly
superlative measure the depth of the ruin when one

Neither is, if you are yet in sin and intend, or even
ting as a premium, heart, accept of that atone-

But God who doth seek your salvation has often

We think only of your impulses

the world, let them

That tempter who

The Plank Bears.

" For example: " And ye shall seek me and

Do not be stumbled because we put this case as one of

But God who really
does seek your salvation, "not willing that any should

Believe it or not, you are not really
the greatest depth of the ruin when one

To-day, Thursday, I have seen Bro. Van Gorder, who

There is nothing that makes earth

not be able. shall ho

But men can act upon the world, and their own

Neither is, if you are yet in sin and intend, or even
ting as a premium, heart, accept of that atone-

And what is to be learned by all these failures?

Do not be stumbled because we put this case as one of

You must

"The Plank Bears."

A ship was wrecked some time in the last century

Many years rolled away, and the Christian missionary
tolled, miles after miles from the southern coast,
in the midst of some northern city. One day he was
again in a sick-room. Every thing showed that it
als a room ready for a death. They moved about

years had gone down and a sailor boy who was washed on the shore, partly
living, and who lay, bruised and ready to perish, for

This is, if you are yet in sin and intend, or even

begat, went down to whisper to the dying man words
about the great salvation, and the life after death. "Is
it well with your spirit?" said the old missionary. And
there was a sudden glance of the eye that had been to fix
or wish to be read in your heart and a last flash
of the white face, and then a smile—such a smile—
"God bless you, sir! The plank bears, sir! the plank bears!"
And so it did. It had borne him ever since, and
clinging to it, he got safe to land—

Be in Earnest.

"Ask, and ye shall receive; seek, and ye shall find."

If believers are condemned by the world, let them

Our Disappointment.

Conferences were appointed in Ohio, Feb. 21 and 22, and
by some misfortunes we did not get notice until the
afternoon of the 21st! Perhaps our Review got acci-
dentially delayed in the post office.

About sunset, Bro. Phillips and I determined to walk out
to Gilboa, and be present at the business meeting

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out to Gilboa, and be present at the business meeting

Then on Sunday morning, while the brethren at Gilboa were having a

He gives us so good an

We think that, considering the uncertainty of

Still we must say that, considering the uncertainty of

Our heart's desire and prayer to God is, that he

If we have no

Doing Good.—There is nothing that

the earth so

the

I
THE REVIEW AND HERALD.

JAMES WHITI, EDITOR.

General Conference.

It is the opinion of several brethren, whose judgment we have reason to respect, that the best time for a General Conference would be the last of May next, or the first of June, instead of next October.

1. It is thought that to have the General Conference, the Michigan Conference, and the annual meeting of the Publishing Association, all at the same time and place, would make the gathering too large to be well accommodated, and the business meetings too long.

2. If the General Conference be held in connection with the Michigan State Conference, the first of June, a large collection from our churches in and out of the State, can be accommodated under the tent, one-half of whom could not find seats in our place of worship.

3. If it is necessary to hold a General Conference at the commencement of the tent season, it would be far preferable that the enterprise be conducted under the direction of General Conference, rather than under the dictation of many counsellors who might not agree.

4. If a tent be sent into New England with two efficient preachers, the next tent season, it would be far preferable that the enterprise be conducted under the direction of General Conference, than under the dictation of many counsellors who might not agree.

We express from the General Conference our thanks to all those interested in the progress of the cause of present truth, east, west, north, and south, relative to holding the General Conference at the commencement of the tent season. Should the reports be favorable, this committee will take the responsibility of appointing the conference.

Address Elder James White, Battle Creek, Mich.

The Cause in the Eastern States.

Is the Review of Feb. 17, we remarked freely relative to the cause in the east. We will not repeat what we then said, but call attention to those remarks. Let those interested read them again. We returned from our tour east in 1862, greatly discouraged from the little progress made in the direction of organization. We resolved not to make another tour until there should be a united effort.

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Money is plenty and labor and produce commands the highest prices. If you do not pay now, probably you never will.

The laborers of Bro. Byington and Loughborough have been greatly pressed since the Conference in October, in building up the cause in Michigan. They are laborers, and God has worked with them, and given them health and strength to perform a great amount of successful labor. It is nine weeks to build up the waists of Zion, and keep them at cost of labor. The calls for English Bibles are carried up very high, too high for us to make a timely retreat from the scene of confusion.

At present we utterly refuse to publish appointments and reports of meetings and discussions of those who have been acknowledged as preachers by some organized body of Sabbath-keepers. As long as we have connection with it, we shall object to the Review's giving influence to self-called or untried ministers.

Brethren in the east, shall we have order? or shall we have confusion? or shall we have General Conference this spring to which you can appeal, and state your choice, and set forth your wants? Let us hear from preachers and people.

Bibles.

Owing to the great discount on United States' money in Canada, and the high duties, a bill of English Bibles amounting to $300, will cost from $200 to $225. These Bibles cost us twice the amount of their cost one year since. Additional bills of English Bibles are carried up very high, too high for the poor.

We decide to obtain a large supply of American Bibles immediately, and sell them out at cost for the benefit of the poor. The prices will range from $2.50 to $5.00. Then obtain a good supply of English Bibles, the prices of which will range from $1.00 to $3.00. At present we have for sale only a few copies of the English Bible, nanopress, marginal reference, at $2.25, postage 21 cents.

Note.

The Sabbath is not once called the Jewish Sabbath; for there is more reason for calling God a Jewish God than for calling the Sabbath a Jewish Sabbath, inasmuch as God calls himself the Sabbath of the Jews, but the Sabbath is not once called the Sabbath of the Jews or the Sabbath of Israel.

What is the Sabbath called Jewish? But how does the Creator speak of himself? Ex. xxiv, 10, 16.

If then the Sabbath became Jewish because given to the Jews, what does the very same argument prove with reference to God?

[Let this point be particularly noticed, to meet the cry raised by blindness and bigotry, that the Sabbath is a Jewish Sabbath; for there is more reason for calling God a Jewish God than for calling the Sabbath a Jewish Sabbath, inasmuch as God calls himself the Sabbath of the Jews, but the Sabbath is not once called the Sabbath of the Jews or the Sabbath of Israel.]

What are the Hebrews known by as thus estranged with the Sabbath? [Thus the Sabbath and law were not disdained or rendered Jewish by being estranged with the Jews, but the Jews were honored in being made masters or dispensers of them.]

What Bible writers speak of the high exaltation of Israel on this account?

What is the testimony of Wm. Miller on this point?

After what event were the people brought forth out of the camp to meet with God?

What was the appearance of mount Sinai, when the Lord descended upon it?

What is the evidence of proof from the summit of the mount?

What is the fourth of those precepts?

Repeat the Sabbath commandment.

How did the Law-giver show the estimate which he placed upon the Sabbath?

What is proved in regard to the Sabbath by its being placed in the midst of nine immutable moral precepts? [And that is like them, moral and immutable.]

Is it an honor which is thus conferred upon the Sabbath? What scripture shows that God spake just the two commandments and no more?

In what respect does the Sabbath commandment differ from the other seven commandments? Why is the Sabbath to be remembered and kept holy? What is meant by God's hallowing the Sabbath? When was the Sabbath hallowed? To what time did the act of setting apart the rest-day relate?

To what time does the fourth commandment reach back, and what does it embrace?

And how far forward does the sanctification of the Sabbath extend?

What shows these facts?

How does the narrative respecting the wilderness of Sin show these facts?

What is the evidence that the Sabbath did not originate in the wilderness of Sin? Is the fourth commandment definite or indefinite? What is the first point embraced in it? What is that precept? What is shown in this precept? What is the explanation of that precept? What is the third point? By what is it all enforced? To what does the blessing and sanctification pertain? Why was not he区别? or an indefinite one day in seven, as some contend? What objection to the observance of a definite day is drawn, from the evolution of the earth on its axis? Note. p. 47.

To suit such objections what should be the motion of the earth?
...shall walk in the light of it, even of that city which Isaiah has described, which the Lord will cause to be established on the renewed and purified earth. New Jerusalem as a material structure, established in the ground and look at the same facts from different points of view, there will be reproduced in a higher degree all the feelings, and sympathies which man received originally from God's works, will be raised again and entered into a higher degree with those powers which had been lost and weakened by the fall. His spiritual nature will be more perfect than that of Adam; because having been restored, purified, cleansed from all the defilement of sin; and then the saints, whom Christ has redeemed, shall find here an abode. Clothed in those attributes of humanity which our Saviour assumed after His resurrection, they will behold the pristine beauties of creation, such as it was when God pronounced it good. In the New Testament the springing up of the New Jerusalem in the New Heavens will reveal the unseen world. The New Jerusalem is the New Heaven that is to come, for “through much tribulation shall ye enter the kingdom of God,” the heavenly Zion. As men become corrupt, the greater part of the treasures of the Old Testament are lost; but as they are cleansed we may not call common. This earth, however, has been elevated to a higher condition, even to the “inheritance of the saints in light.” Then shall it be revealed that the human and spiritual nature overborne by the desires of a carnal mind. To appropriate it to ourselves is what? What distinction is to be observed in the language? Give an illustration of this manner of speaking. That the seventh day of the fourth commandment, is how do you know that the day that the holy women followed that our Lord will actually and literally rest-prepared for the adoration, the redemption of our body, cannot realize what the day of the Sabbath, and was reproved for it, in all its particulars; and nothing will clearly shown? Here the redeemed of mankind are urged an objection for which there is...
power, and subject our people to persecution. The wise course, in my opinion, would be to calmy state to the authorities our position as referred to, to do our duty first. Then we can "come with W's self to the throne of grace, that we may obtain mercy, and find grace to help in time of need." We can then pray "for kings, and for all that are in authority, that we may have quiet and peace to live a godly life; for this is good and acceptable in the sight of God our Saviour; especially the Lord's prayer, "Deliver us from evil." Will not the Lord then hear the petitions of his people, and deliver them from one of the worst of evils—engagement in the present war?"

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Last Sabbath we enjoyed a refreshing season together in Peterborough. A goodly number of friends met with us. I spoke to them twice, once on suffering with Christ, and once on the overcomer's reward. At the close of the social meeting I requested all present who had decided to keep the Sabbath of the Lord to signify it by standing upon their feet; ten people are deeply convicted, and will, I think, keep at all the commandments of God. Two who heard most of our lectures had previously embraced the Sabbath and gone to their homes, one living in another town, and one in Mass.

These, my dear brethren, awakened an interest among those who have not previously heard the third message, but our brethren and sisters are arousing and girding on the armor anew; children come forward for prayers in tears, and express a desire to go with their parents to the kingdom of God. They are also committing portions of Scripture to memory, and reclaiming them to me on the Sabbath, or when I go to their homes. In behalf of the Lord the Sabbath is also answering prayers, and raising them up. May he speed on the good-began work, and we to his holy and revered name give all praise and honor.

A. S. HUTCHINS.

On guard.

Bro. Oliver Mears, J. Dudley, and I. N. Van Gorder, were then chosen as a committee to arrange business, and set up an independent confederacy—just what the Southern States have done under Jeff. Davis. Then Jero- boam attempted to subdue the kingdom of Jerusalem under Abijah, and rule the whole nation of Israel; Jeff. Davis is trying to establish his government over the North.

Now if our government had followed the example of King Abijah, 2 Chron. xiii, 12, and not "fought against the word of God" of our Father's Revelation, in the establishment of Southern slavery, the rebellion would not have ceased.

Yours,
O. Nichols.
Dorchester, Mass.

Meetings in Peterborough, N. H.

Bro. Warren: We have given twenty-three lectures in this place. The interest continued to rise steadily from the commencement of the meetings. We had enjoyed good freedom in speaking the word. An anxious in- quiry, "What is truth?" has been awakened in the minds of the people. The word of God is being searched, and our books are in brisk circulation. A general conviction seems to weigh upon the minds of this people, "We have the Bible on our side on the Sabbath question. May they believe not in word only, but in deed and in truth.

After our position on the law of God and the Sab- bath was fully set before our friends, Bro. Bourdeau cause or causes of the sad state of affairs in Ohio per- ceived to weigh upon the minds of this people, "What is truth?" An anxious inquiry has been awakened in the minds of the people. The word of God is being searched, and our books are in brisk circulation. A general conviction seems to weigh upon the minds of this people, "We have the Bible on our side on the Sabbath question. May they believe not in word only, but in deed and in truth.

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Brom. Oliver Mears, Dudley, and I. N. Van Gorder, were then chosen as a committee to arrange business for the conference. Adjourned until 2 o'clock v. m.

Afternoon session. Meeting called to order by the chairman, and opened with prayer by Brom. White. Committee not ready to report.

Upon motion a request was made to Brom. White to freely talk to the assembled brethren and sisters of the cause or causes of the division existing in Ohio, relating to the church; which he did, much to the edifi- cation and encouragement of all concerned. The same solicitation being extended to sister White, hearts melted, and tears were made to flow at the touching case or causes of the division existing in Ohio, relating to the church; which he did, much to the edifi- cation and encouragement of all concerned. The same solicitation being extended to sister White, hearts melted, and tears were made to flow at the touching

The conference, concluded to levy seventy-five per cent. or such portion of the $8,000 fund of the several churches for Conference purposes.

The first column of figures in the following list shows the whole amount pledged by the several churches named below; and the second column shows the seventy-five per cent. of the same, to be paid into the Conference treasury:

<table>
<thead>
<tr>
<th>Church</th>
<th>Pledged</th>
<th>75%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Otsego</td>
<td>$104,00</td>
<td>$78,00</td>
</tr>
<tr>
<td>Seneca</td>
<td>100,00</td>
<td>75,00</td>
</tr>
<tr>
<td>Mill Grove</td>
<td>65,32</td>
<td>45,24</td>
</tr>
<tr>
<td>Clarkston</td>
<td>127,40</td>
<td>55,55</td>
</tr>
<tr>
<td>Brownsville</td>
<td>100,00</td>
<td>75,00</td>
</tr>
<tr>
<td>Manosville</td>
<td>76,36</td>
<td>57,72</td>
</tr>
<tr>
<td>Alleghany Co.</td>
<td>85,00</td>
<td>64,50</td>
</tr>
<tr>
<td>Buck Bridge</td>
<td>120,00</td>
<td>90,00</td>
</tr>
<tr>
<td>Owego</td>
<td>72,58</td>
<td>54,43</td>
</tr>
<tr>
<td>Rock Island</td>
<td>45,34</td>
<td>33,84</td>
</tr>
<tr>
<td>Wentworth</td>
<td>100,00</td>
<td>75,00</td>
</tr>
<tr>
<td>Eagle Harbor</td>
<td>24,44</td>
<td>18,33</td>
</tr>
<tr>
<td>Cull Center</td>
<td>26,23</td>
<td>19,89</td>
</tr>
<tr>
<td>Yonkers</td>
<td>26,66</td>
<td>20,00</td>
</tr>
<tr>
<td>Kirkville</td>
<td>66,66</td>
<td>49,92</td>
</tr>
<tr>
<td>Pompey</td>
<td>26,99</td>
<td>19,50</td>
</tr>
<tr>
<td>Tates</td>
<td>20,00</td>
<td>15,00</td>
</tr>
<tr>
<td>West Bangor</td>
<td>50,00</td>
<td>37,50</td>
</tr>
<tr>
<td>Middle Grove</td>
<td>65,00</td>
<td>46,25</td>
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<tr>
<td>Adams' Center</td>
<td>61,00</td>
<td>45,75</td>
</tr>
<tr>
<td>Englishtown</td>
<td>22,00</td>
<td>16,50</td>
</tr>
<tr>
<td>Breakfield</td>
<td>100,00</td>
<td>75,00</td>
</tr>
<tr>
<td>Carleton</td>
<td>36,92</td>
<td>27,69</td>
</tr>
<tr>
<td>Olyer &amp; Pa.</td>
<td>17,26</td>
<td>12,94</td>
</tr>
<tr>
<td>Ulysses</td>
<td>57,76</td>
<td>44,07</td>
</tr>
<tr>
<td>Win. Peabody (no percentage)</td>
<td>200,00</td>
<td>200,00</td>
</tr>
</tbody>
</table>

Total: $1693.30 $1290.35

Enough has been said heretofore about prompt- ing. It is therefore sufficient to say that it is expected that the several churches named in the foregoing list, will forward to our treasurer, J. B. Lamson, Rochester, N. Y., one-half of the foregoing percentage by the first day of May, and the remaining half by the first of Sep- tember.

J. M. ALDRICH, Secy. Con. Sec.

A Confession.

The language of the prophet Isaiah applying to this time, is, "Go through, go through the gates; prepare yo the way of the people; cast up, cast up the high way; gather out the stones, lift up a standard for the
The Review and Herald

No. 151

Extracts from Letters.---Sister M. T. H. Scott writes from Patch Grove, Wis.: For twenty-two years I was a Methodist, but never could I see God's mercy in placing a never-dying soul in eternal punishment, neither his justice in universal damnation. The doctrine of the Lord's love for the soul of the wicked comes into the destiny of the wicked, I beheld both justice and mercy; and as I search the scriptures with my mind unsullied by the traditions of men, the Bible unseals its promises, nor are they hid from me. When con- templating the happiness of the spirits of the dead, I have imagined myself in mid air, having justified spirit, and looking down upon earth beholding the crimes and misery of mortals; yes, even the loved ones of home suffering under the heavy burden of sin. The book to which no eye has ever been granted, and the history of the insincts of my nature would invariably answer, No, I thank God that I have found Bible truth on this point, and that the dead sleep in their graves till the resurrection.

I believe that for the past six years the enemy of souls has put forth more effort to hinder me from doing what I desired in the cause of my Master than he has ever done during my Christian experience. He has buffeted me by sickness and accident. I long to be free from his fetters! I drink not from the fountain of God's love as I desire. My faith is not strong as I wish. I desire to come up on higher ground than that of the Saints before I go to my Master. I know naught of the grace of God. I may get on the whole armor of God! I feel that it would be a great help and source of comfort to be where I could enjoy the society of a well-organized church. I fully believe that the second advent of our Saviour is near at hand.

Brothers and sisters let us be careful that our hearts be not overcharged with the cares of this life so that the day of the Lord shall come upon us insensibly. J. W. Blake writes from Little Prairie, Wis.: I love to read the proving testimonies from dear brethren and sisters scattered abroad. Believing as I do, I feel that our Saviour is near; and that now thy name shall put their trust in thee; for thou, Lord, hast not forsaken them that seek thee. Ps. ix, 9, 10. I desire to be a valiant soldier of the cross, and to have on the whole armor of God. O that we might be guided safely through the haven of eternal rest.

Sister A. Johnson writes from Southampton, Ills.: I believe that we are living in the last days, and that the time of trouble is just before us. But the Lord is my refuge, and in him will I put my trust. The Lord will also be a refuge for the oppressed, a refuge from the stormy seas, and from the waves of Zion. I feel determined to fight like a true soldier, to the end of the race, that I may receive the reward.

Although it is desirable, yet it is not always necessary, to a full assurance of acceptance with our heavenly Father, that one should pass out of this world in a transport of joy. "One died in his full strength, being wholly at ease and quiet, and another died in the bitterness of his soul, and never tasted of pleasures upon earth." Ps. xxxvii, 13. Though the righteous hath hope in his death, yet a joyful death is no part of the reward promised by our Saviour to his followers. Hear him: "Be thou faithful unto death, and I will give thee a crown of life." Rev. xii, 11.

He was himself troubled at the thoughts of death, that bitter cup. John xvi, 27. Also he said, My soul is exceeding sorrowful, even unto death. Matt. xxvi, 38. And again, verse 39, O my Father, if it be possible, let this cup pass from me. Not that our Saviour coveted before the last enemy, but his grief was because of the burden that the Lord was pleased to lay upon him. Matt. xvi, 23.

When Jesus died on the cross. Amid the darkness of staturae, surrounded and reviled by his enemies, he cried with a loud voice, My God! my God! why hast thou forsaken me? Mark xvii, 32. The disciple is not above his Lord. What though the terrors of death make you afraid? What though a thousand thunders rent the heavens? Job xii. 11. I am the god of death. He that is called by the name of God, let him be so called. For God's love as I desire. My faith is not strong as I wish. I desire to come up on higher ground than that of the Saints before I go to my Master. I know naught of the grace of God. I may get on the whole armor of God! I feel that it would be a great help and source of comfort to be where I could enjoy the society of a well-organized church. I fully believe that the second advent of our Saviour is near at hand.

Branch, Minn.

Then faith leads the soul to Christ under every calamity.
This is a letter discussing the price increases of various items. It mentions raising the price of paper covers and bath and the Hymn Book. The prices of paper and book-binding have nearly doubled within the past eight months, and there will be no changes in the prices of our publications, excepting in those of the History of the Sabbath and the Hymn Book. The price of the Sabbath Lute is nearly doubled within the past eight months, for the omission should then be given.

The next monthly meeting for St. Lawrence Co., N. Y., will be held in order to finish the Fateful Book, and first-day in March. A general attendance of the Sabbath-keepers is solicited.

In behalf of the church.

WH. M. MILLER

APPOMPTMENTS.

Appointments for Ohio.

On account of continued bad roads we are induced to relinquish the idea of giving another course of lectures this month, and appoint to meet with the churches as follows:

E. Townsend, March 14.
Green Springs, 21.
Gibbils.

Wood, Co. as the Brm. may arrange. Apr. 4.

At the request of the people desirous to attend who live adjoining those places to arrange for future meetings, at least quarterly.

Al Jackson, February.
March 24.

We shall also notify by letter regarding the meeting.

H. Townsend.

J. H. Waggoner.

J. B. Rockport, March 5, 1863.

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